A Mother's Prayer.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests the bell of a church in a little village, about two miles off, began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped and said to the friend nearest to him that he would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here. George is getting religious. We must help him. Come on, and let us baptize him by immersion in the water." In a moment they formed a circle round him. They told him that the only way in which he could save himself from having a cold bath was by going with them. In a calm, quiet, earnest way, he said: "I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best. You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bedridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I knelt beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a night since then have I dream ed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus: 'My precious boy, you do not know, you never can know, the agony of a mother's heart, in parting, for the last time, from her youngest child. When you leave home, you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hourglass of my life have nearly run out. In the far-off, strange place to which you are going, there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning from ten to eleven o'clock I will spend the hour in prayer for you. Wherewith you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me farewell! Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven." As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears. In a moment the ring they formed about him was opened. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine flask. Never again did any of these young men play cards on the Sabbath. The writer who gives an account of the circumstances in "Zion's Watchman," says that from that day all of these young men became changed men. All of them in due time made a profession and lived up to the best fight they had. They lived earnest lives, and only two of them yet remain upon the earth. The rest have passed over the river.—Selected.

The order of the kingdom is first spiritual, then social; and so long as first things are first it is all right, but when the order is inverted there is nothing but disaster and failure.—Rev. S. Chadwick.

Think seldom of yourself, often of your friends, and every day of Christ; spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.—H. Vandyke.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the brethren in Christ.

SUBSCRIPTIONS: [Per Year, 3.00]
[6 Months, 1.50]
[3 Months, 1.00]
[Postage prepaid on five and ten copies free]
To Foreign Countries, 1.00 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:
Elders W. O. Baker, - - Louisville, Ohio
Elders M. H. Oberholser, - - Culverton, Pa.
B. R. Smith, - - - Harrisburg, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 36 N. Cameron St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

THE DATE PRINTED AFTER YOUR NAME ON THE LABEL DENOTES THE TIME TO WHICH YOU HAVE PAID. KEEP IT IN THE FUTURE.

EDITORIAL.

Died in India.

A cablegram from India received at Tabor, Iowa, on January 18, brought the sad intelligence that Rhoda Zook Martin passed away. Sister Martin was the daughter of Bro. and Sr. Noah and Mary Zook, evangelists, and is the third of their children to pass away on the mission field—two in India and one in Africa. One daughter has her grave in America. Thus are the words of Mrs. Heman brought to our mind:

"They grew in beauty side by side, Their filled one home with glee; Their graves are severed far and wide, By mountain, stream and sea."

Our readers will tenderly sympathize with Bro. and Sr. Zook in this sad bereavement. They hoped that their daughter, with husband and children, would be able soon to return to the home-land, and this dispensation of providence will be severely felt by them. Our sympathy goes out to them, as also for the bereaved husband and two infants, twins. May God, the Lord, comfort them all.

A Special Word to Subscribers Who Are in Arrears.

It is reported, whether by authority of the Post-office Department, we have not yet been able to fully learn, that a new ruling regarding second class mail matter has gone into effect. If it proves to be true it will hit the visitor more seriously than many other papers. The ruling is that all subscriptions that are not prepaid must be either dropped at the expiration of three months after the credit expires or extra postage, amounting to four times the regular rate, be paid. For example, every subscriber whose credit is now November, 1907, and all whose credit expired previous to that, would be liable to being cut out at once. All credits that read January, 1908, would only be exempt until April, 1908, when they must be dropped if not renewed. How hard this would hit the Visitor will be seen when we say that were we notified to drop all names that would come under this rule, about 210 names would fall now and likely by April 1, more than that many more would have to go out. This, of course, would be a serious blow for a paper with no larger subscription list than the Visitor has. Now, our friends, subscribers, can easily relieve us of all uneasiness on this line. If every one whose credit does not reach 1909, or, at least, partly through 1908, so that it is in the future, will now, without delay, make remittance of such amount of money as to make that credit in the future, there will be no difficulty.

We take it for granted that all, or nearly all, who are in arrears, or if not in arrears, have not yet renewed for this year, are honest as regards their obligations and intend to pay the debt. Until experience proves the contrary, we don't want to believe that any considerable number of Visitor patrons mean to repudiate the debt they owe. That there are a few of that stripe we are compelled to admit. One of them, after receiving the paper nearly two years after the credit expired, having ignored all blue mark reminders, wrote us that he never subscribed for the paper, that if we wanted pay for it we should look to the one who paid it for them in the beginning. While we do not blame the man for not wanting to pay for what he did not order, yet he is to blame for not refusing the paper until nearly two years pay is due. Legally he is liable for the debt. Another case shows up in a worse light. A subscriber, formerly of this city, moved south several years ago. Inability to pay on account of poverty is not in the question. The credit expired three years ago. Reminders have from time to time been given to which no attention was paid. Recently a kind letter was sent to him calling his attention to the matter. Soon the reply came, as follows:

"Dear Sir and Brother: Your letter of recent date received, and in reply will frankly say that our object of isolating ourselves from the River Brethren was solely on account of their very narrow views, regarding their church work, hence on our leaving for the South, I had a warm side for the active workers in the Foreign field, and in order to see exactly what they were doing, I ordered the Vis­tron and paid for same, so during that year I saw churches' (R. B.) parti­ality dealing with God's true ones. I right there decided I would not read your paper since that time, had I wanted it, I would have paid for same, so you see what to do in the matter. Fraternally submitted.

Now how is that for Christian courtesy? We need not comment nor say what this one's duty was three years ago. We are unwilling to believe, as yet, that there are many among the two hundred who owe the Vis­tron from one dollar to five dol­ars that intend to repudiate the debt as this one does.

But will not every one who names the name of Christ (II. Timothy 2: 19), and who may be in arrears on his subscription, consider what is his duty, as a Christian, in the matter, and at once wipe out the debt, and so avoid the trouble which seems to be threatening the Visitor consequent on the enforcing of the new Postal ruling referred to at the beginning of this article? We will state the matter in this way.

If you are one of the two hundred who are in arrears on your subscription and you intend to pay the debt, please do so now, or if not able to do it now, write us and tell us what you can do.

Or, if you are one of the two hun­dred, and do not intend to pay the debt, please write us and tell us so, that we will know what to do. Don't let the matter run on for two or three years, and then, not only refuse to pay, but also be guilty of a breach of Christian courtesy. If, or if you don't intend to pay the debt and don't want to write and tell us, then refuse to lift it from the post-office, and it will be the postmaster's duty to inform us of the refusal.

To all those whose credit expired with January, 1908, and have not yet renewed we wish to say please renew at your earliest convenience. Do it within the next sixty days. If you have decided not to renew, drop us a card and tell us, or refuse to accept the paper at your post-office. We regret to lose one subscriber, but since
we can not produce the paper without money, and so cannot afford to give it away to those who are able to pay, it is better to stop it before a debt accumulates. The poor are welcome to it free.

**Blessing at Abilene, Kans.**

The report comes from Abilene, Kans., of a gracious visitation of revival fire with the class at that place. The meetings have been in progress several weeks with encouraging results. Elder M. G. Engle is used by the Holy Spirit in holding forth the word of God. In this he is assisted by the home brethren. Deep conviction has fallen on the people, and quite a number have turned to the Lord, eight to ten coming forward to the altar right along, and at times a much larger number. In age the seekers range from 8 years to 68, one even 75. It seems people are anxious to get right with God. The larger part are such as have made a profession, and are mostly members of our church, some who a year or so ago put on the form and joined the church, but found that they have not that satisfying portion. The report further says "how many there are that have been saved and how many sanctified is known to God and to the individual, but we know they have been receiving something real from God. Some have taken some severe sides against themselves by making confessions, and such usually get something from God, so we do rejoice and will rejoice."

**Correction.**

In not understanding the letter of Elder D. R. Eyster, of Thomas, Okla., correctly, or in reading into it something not intended by the writer, we erroneously credited Bro. T. A. Long with the sermon on Matrimony in our last issue. Bro. T. A. Long has never been at that place. Elder Eyster preached the sermon. We are sorry for the mistake and glad to make the correction.

The meetings at the Montgomery M. H., South Franklin, Pa., came to a close about a week ago. The full result we have not learned. The attendance was good after a fair start had been made. A number of souls, heads of families, turned to God. The work was going deep. Meetings have also been in progress at Hummelstown M. H. for the last few weeks. Bro. L. O. Musser, of Donegal dist., Pa., labored part of the time and later Bro. Enos Tyson, of Lemerick, Pa., took active part in the work. The Lord was owning the work and souls were turning to God. Bro. Tyson had just returned here from an extensive visiting tour among the Brotherhood in Blair, Mifflin and Juniatta counties and at Lykens Valley. He held meetings where there were open doors and visited from house to house among the people. The Lord attended the same with blessing so that the brother is much encouraged. The meetings which had been announced for Harrisburg, to commence January 19, had to be postponed on account of a number of deaths—three—occurring at the Messiah Home just at that time. It is now proposed to go on with the meetings commencing January 28, if the Lord will.

The following from Bro. F. Elliott has a note of sadness and appeals to the sympathy of us all. "Bro. and Sister Doust, of Irwin Ave., Toronto, Ont., are passing through severe affliction and bereavement. Some time in the beginning of December diphtheria invaded their happy home and on or about the roth, "Vera," their second daughter, passed away, a victim of the dread disease. Of course a strict quarantine was maintained, and at this writing, January 17, I understand, is yet enforced. The under-taker and her grandfather brought "Vera's" remains out to Gormley where, without any services, they were laid in the cemetery. Bro. Doust also had the disease, and also two trained nurses employed were taken down with it. Remember them at the throne of grace as I know the brother and sister desire your prayers. Later on when they are able to be out again a memorial service will be held when a proper obituary notice will appear in the Visitor."

As an echo of the good meetings held at the Bethel M. H., Kansas, as noticed in last issue, there have been sent in a list of over fifty of the testimonies that were given the last evening of the meetings. We cannot give room for them, but, briefly stated, they all express praise to God for special, definite good received in way of salvation, sanctification, deliverance and encouragement, and express determination to go with Jesus every step of the way. Of course, as we once formerly said, in the enthusiasm of a warm meeting there is wonderful inspiration in such testimonies, which is hardly ever felt when they appear in cold print. We hope every good resolve will be carried out, and the warmth and glow of the revival will continue when drought comes next Summer.

A Lancaster county brother, who has been in strenuous warfare against the liquor evil for many years, from which he bears not a few scars, writes, us approvingly of Elder J. R. Zook's sermon on temperance, published recently in the columns of the Visitor. He says to the readers to read it over again and get convinced of what is our duty in regard to it. "SMASH IT." The brother is enthused over the progress of prohibition in many parts of this country—notably in the southern States.

**Messiah Home Orphanage.**

Received since December 1, 1907, towards balance due Treasurer, as per Art. 34, Sec. 4, page 30, Conference Minutes, 1907: J. R. Kuhns, Mt. Joy, Pa., $4.75; Jacob S. Wittmer, for East Mich., $5.00; S. S. Wolgemuth, for Rapho Dis., Pa., $2.50; Manor Dis., Pa., $2.00; Barbara Kern, $1.00; Lillie Baker, $2.00; a sister, 50 cents; J. Foltz, $5.00; Wm. Heisey, $1.00. Total, $62.85.

Received since December 1, 1907, towards School Fund, from Mrs. Samuel Zook, $1.00; Annie Enders, $5.00; Elias Good, $2.00; Rebecca Landis, $4.00; a friend, $1.00; Philen Dambough, $1.00; a friend, Elizabeth-town, Pa., $2.00; Ambrose Myers, Montgomery Dis., Pa., $67.75. Total, $227.50.

There is about $150 due yet the Treasurer from General Conference report of 1907, besides the additional outlay for School and General house expense since Conference. Will not the kind friends of the Orphanage and School come forward with relief in some way? Some one has intimated that if the means can not be secured to continue the Orphanage it would be advisable to discontinue the work by placing the children in homes. When I consider how God has blessed the work, and look at the nine model young sister's who were rescued for the Master, besides the 22 others who are brought up under Christian training, and taught to become model housekeepers, I feel that the church would solicit God's displeasure by discontinuing the work. The Orphanage is your Orphanage. The School is your School. The blessings that God bestows upon the work are your blessings. Will we consider this matter seriously?

S. R. Smith,

Secretary and Treasurer.

Jan. 24, 1908.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Our City Missions.

Philadelphia, 423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Jablok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Abbeville, S. C.
Doner, Mapane Mission, Gwanda, Rhodesia.

Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Philadelphia, Pa.—"Praise God, from whom all blessings flow, Praise him all creatures here below, Praise him above, ye heavenly host, Praise Father, Son and Holy Ghost."—Phil. 4:1.

Dear Brethren and sisters: Greeting in Jesus' name. I praise God this morning for his wonderful gifts to the children of men; but, above all, I thank him for the gift of his own dear Son, who came into this sinful world, shed his blood on Calvary, to redeem every one that cometh unto him.

I praise God for the present blessings we can have by fully trusting in him, and also for future blessings which are in store for his true children.

This has been the most blessed New Year I have ever entered; all because that eternal yes, has been given to God. At times the devil would try and make me doubt it, but I just keep on saying yes, and meddling by the hands of God, never to withdraw it, for we know that faith is the victory that overcometh the world.

We are kept very busy at the Mission. Christmas and New Year have been exceptionally busy. We received such wonderful donations from the dear ones that we were really unable to find words to express our thankfulness. We almost felt like falling on our knees and shedding tears when the boxes were carried into the cellar and unpacked. And oh, how we did wonder where this and that came from. Some we knew (those things that were marked) how we would wonder who the sisters were that baked the nice cakes, but not knowing we felt to thank them all the same.

And how many poor hearts were made glad by the full baskets that were taken into their homes! No doubt seeds of kindness have been sown that will spring up into eternal life. God has commanded us to sow the seed, and he will take care of the rest.

Our meetings are quite interesting: some souls, we believe, are being saved; may be not the way that some may think, but God's love is broader than the measure of man's mind, but not broad enough to compromise with any sin whatever. Not long ago a man came here for help, one that had spent his life in drink, had left his wife and children, and was now in trouble about it. We gave him clothes to wear, and last evening he was in church well drested. Eternity will only reveal the good done by deeds of soeedom. Remember dear ones, all those that have a part in helping mission work along, shall also have a share in the blessings that are laid up in store for them.

Our Sunday-school is also prospering. Last Sunday we had 114 scholars. While the hearts of the older people are hard to reach, we believe that seed is sown in the hearts of the children. Our infant class numbered about 40. Now we have taken some of the larger ones out into other classes. Ten years ago the teacher of the infant class was one of those herself; now she has become a Christian, and has charge of the class. Others have been teaching other classes. So we can really see the seed grow with our natural eyes, and if you could see the homes where these children come from, you would think it worth while laboring for, but when one soul is worth more than the whole world.

Dear ones, remember us in your prayers, that we may ever be found faithful.
Yours in Christian love,
L. P. C. STOVER.

WASHINGTON, D. C.—New Guilford Dist.—The special meetings here were held according to announcement, continuing from December 7 to 19. The attendance was fairly good when the weather conditions are considered. Brother Brezn labored faithfully. May the Lord bless him abundantly and reward him. The brotherhood here was revived, and sinners were made to see their condition. Two became willing to turn to the Lord, and one backslider was reclaimed. May Brother Brezn have many more in his crows.

John D. WINGERT.

Mission Work in the Mountains.

I am now back in Cleveland, Tenn., looking after the interest of my Mountain work. All goods and literature that was sent to me at McClure, Ohio, given to help the mountain poor, was sent to Cleveland, Tenn. The railroad has brought it through free of any freight charge or nearly so.

I do thank every donor for their valued offerings to help the poor.

The work went on here by my helpers, Evangelist A. J. Tomlinson and others. They spent most of the Summer and part of the Fall months in the back mountains of Western North Carolina and East Tennessee, forty miles from any railroad. When going back, away from the main traveled road, they had to go on horse back, or on foot over a foot path, from one settlement to another.

These mountain people live in settlements, in small coves, and on the sides of the mountains in small open cabins built after the old primitive style, puchen doors and windows, mud chimneys, etc.

Most of them are kind, generous and very hospitable. We see the poor little children going around half-clad, no shoes, but rags tied around their little feet, bare headed. Our hearts went out in much sympathy for them. Many times when we would meet them we felt like taking off our hats to them. We did not know, but we might be meeting a president of the United States or a Martin Luther or a John Wesley or some other great and good man who would shake the world with his eloquence and power for good. Most of these children are bright and we found some very intelligent; God bless them. Hundreds of homes were visited and supplied. In some places the destitution was appalling; but few had any part of the Scriptures, and
but little of any other literature in their homes. There was a revival meeting held in nearly every community where they visited. The people were eager to hear the gospel. Some had never heard a gospel sermon; others had not been to church for eight and ten years. Some walked fifteen, and in one or two instances twenty, miles to hear the gospel. In nearly every meeting the Holy Spirit was manifestly present in much power. Deep, powerful conviction came upon the people. Some fell prostrate to the ground and commenced praying mightily to God to save them. Others thought there was no hope for them; they had been so wicked that God had forsaken them. One poor woman walked eighteen miles to the meeting; it was the first gospel sermon she ever heard. She got under deep conviction and became greatly concerned about her soul. She commenced earnestly to pray to God to save her. The next meeting she found the pearl of great price and had the sweet assurance that her sins were pardoned. Another poor woman than was so eager to hear the gospel she borrowed clothes from her neighbor to attend the meeting. She was saved.

In ten years, nearly every community where they visited, the Lord had organized, two church houses built; both active in some localities in these mountains, and sturdy, both in mind and body, and the people in the goodness of God and humanity. Some of these good friends ordered my books. Some enclosed small gifts of stamps or money. Others sent picture cards, books and handkerchiefs, while a few remembered me more substantially. Those who were unable to render financial help wrote beautiful, soul-inspiring letters, so my heartfelt thanks are due to all. May God abundantly bless every one of you is my sincere prayer! There were many who failed to enclose a stamp, hence I was unable to acknowledge their letters. It costs considerably to mail so many letters, and I did not think it right to take the money given by me a few to spend it in writing to the many thoughtless ones. To all who enclosed a stamp, however, I mailed a printed letter of thanks, as my strength was not equal to the task of writing to all. May the Lord bless this dear old paper and its editor! They are doing a grand and noble work for God and suffering humanity.

Cordially yours,

THOS. F. LOCKHART.

Wellesluy, Mo.

CHICAGO MISSION.—The past month has been indeed a very busy one; seeking to bring joy and happiness to hearts, to such who are lonely and whose lives are filled with disappointments. No friend, no God, for they have not yet found the door of repentance. It is for such our hearts are burdened. It is for such our blessed Lord came.

We wish to thank the dear saints for their liberty and assistance in bringing blessings into homes of others. Psa. 41: "Blessed is he that considereth the poor, The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he shall be blessed upon the earth."

Not only has he blessed us with temporal blessings, but spiritually also; they are not to be compared with the spiritual blessings he had in store for us as pleasant surprises. Bless his name.

We are glad he thought us worthy to bring to us saints from the East and from the West, from the North and from the South. As we thus sat together telling of the wonderful things God has done for each one, and his mighty works among men, our assurance was refreshed: truly we do not belong to this kingdom, but to a heavenly kingdom where truth and righteousness reign.

Among those who have been with us during holiday weeks was Bro. A. Baker, Winnipeg, Man. Our hearts truly rejoiced in that our heavenly Father permitted Bro. Baker to come home once more. It was in this place the Holy Spirit led him through the door, Jesus Christ, into the kingdom, and he became a new creature. Therefore our fellowship in the Lord is indeed sweet.

We are thankful to make known to the readers of the Visitor that our beloved sister, N. A. Shirk, has once more come back into the Chicago Mission. For many years God has made her a blessing to this work, though for a time she was not permitted to give all her time to the blessing of her chaste walk remained, even being absent. We only pray, if it be his will, to spare her yet many years. True mothers in Israel are so few, we feel we cannot spare one.

Will you continue to pray for us? We wish to say money sent in for the needy will be reported later.

God bless the saints.

In him.

SARAH BERT AND WORKERS.

5956 Peoria St., Englewood, III.

MISCELLANEOUS.—Dear readers of the Visitor: "Grace unto you, and peace, from God the Father, and our Lord Jesus Christ." Will again send a few words from this station. God is still with us, and is working among the people, but Satan is warring also. I think that during the past month the gospel to some has been a savor of life unto life, and to others a savor of death unto death. Some, I am afraid, are hardening themselves against the light; but others are digging deep and are becoming more fully established. For this latter truth, we praise the Lord. And we know that the entrance of God's word gives light; therefore we feel inspired to press the battle on.

The goods from home arrived some time ago. The fruit and other things were much appreciated. We have written to most of the donors, personally, thanking them for same; but we hereby thank all those who gave but have not received a personal letter from us. May the Lord bless you all for your kindly interest.

Our church building is progressing, but slowly at present, because of the many other duties. We hope to finish thatching the roof in a few days.

The rains are upon us and the vegetation is luxuriant. The green trees, the verdant hills, the growing grass, intermingled with many varieties of flowers, the rocks encircled with ferns, the gardens becoming green with growing corn, not forgetting also the lovely sunsets, these all combine to make the landscape beautiful, bringing home very forcibly the truth "that all nature pleses, and only man is vile."

School is closed at present, and we may not open again till the new building is

(Continued on page 12.)
Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABRAME MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
Comfort, to the poor and lonely,
One dear form with us is absent,
Described and written of and told,
To you who have not yet this love
We heeded him in whom we live.

ABNRE MARTIN.
A Tribute to Mother.

Asleep in a shroud is a form;
For the EVANGELICAL VISITOR.
A mother, loving, tender and true,
They are secure in an abode
To await the last trump and alarm;
No more with us to pursue;
"They are secure in an abode"
We rejoyce that while yet with her,
Was not for us meet, and God's wrath;
We qualify mine on note of love,
Would, all mothers, warning impart;
We summon our childhood we spent;
We love to think how 'neath the ground,
would say the house is not too large, but rather small to accommodate all the children that come. So by this there are bright prospects of teaching the rising generation the word of God, and make them eager to become his children.

But in speaking especially of the North Second street Mission, I don't wish to forget the Branch Mission at No. 309 West Norris street, in charge of Bro. Abram Landis and wife and family, who are also active in the Lord’s service. The object of this Mission is to spread the work, and has already proved successful. Let us who have the privilege of surrounding our happy family altar think of those who could be made happy by accepting this blessed salvation.

For the Evangelical Visitor.
Gleanings from Noble Minds.

JACOB N. ENGEL.

"Thy word is truth." "Thy word is a lamp unto my feet and a light unto my path."

"Every error, however dangerous, is based on some truth misunderstood, and every aberration however grievous has started from a desire after real good, which had not attained its goal, because the latter was sought neither in the right way, nor by right means."—Ibid. "You may carry truth as far as you like, and it will always be truth;...but error is diverse with itself. You can see its falsehood in its own light."—Spurgeon.

"If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence."—Spurgeon.

"The prophesying spirit is inseparable from the love of truth, for it is only the effort to win others to our way of thinking."—G. Forster.

"Every violation of truth is a stab at the health of human society."—Emerson.

"If a thousand old beliefs were ruined in our march to truth, we must still march on."—S. A. Brooke.

"All extremes are error. The reverse of error is not truth, but error still. Truth lies between extremes."—Cecil.

"...you do not know where deviations from truth will end."—John son.

"We must not let go manifest truths because we cannot answer all questions about them."—Jeremy Collier.

Abilene, Kan.

For the Evangelical Visitor.
The Outlook of the Gospel.

A. Z. MYERS.

The good news of the gospel is so good that it is criminal to keep it for ourselves. The poet Browning wrote: Needs must there be one way, our chief/ Best way of worship; let me strive/ To find it out, and when found, to contrive/ My fellows also take their share! This constitutes my earthly care; God's is above it and distinct. For I a man with am linked/ And not a brute with brute: no gain/ That I experience, must remain Unshared.

Ye may have noticed it, but it came to me as a new revelation the past few days, how Jesus emphasized this in his interviews with his followers the first day after the resurrection.

First there are the women at the empty tomb. Let Matthew tell the story. Omitting the description of the angel as not pertinent to our thought we note his message: "Fear not ye, for I know that ye seek Jesus who hath been crucified. He is not here; for he is risen, even as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples, he is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you." (Matt. 28:5-7.) It was good news the angel brought, but it was not for themselves; they were commanded, and so they did, to pass on the news to another.

Just a little later, while Mary Magdalene is standing by the grave weeping, so John tells us, she is not only granted an interview with an angel, but with Jesus himself. Omitting the angel interview, and Mary's mistake about her Lord, we ask you to note specially the words of the Lord in the interview. "Jesus saith unto her, Mary. She turned herself and saith unto him in Hebrew, Rabboni, which is to say, Teacher. Jesus saith unto her, Touch me not, for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." (John 20:16, 17.) So imperative was the message that Mary was to take to the others that she was forbidden to show her appreciation of her Lord by touching him, but at once she is bidden haste to the disciples with the good news. And so she did.

Again, a little later Jesus meets the women who had been at the tomb, on their way, hurriedly going on the mission the angel committed to them. Let Matthew tell us about it. "And they departed quickly from the tomb with his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet and worshiped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, the place where they said you would see me." (Matt. 28:8-10.) Again you notice the message. Go tell it.

On that same evening, as you know, he met the assembled disciples. At once after identification there follows his commission. Indeed there is little else in the interview. The one thought of the Lord after his resurrection was to convince the disciples without a question of his being alive and to fit them for the work he had planned for them, viz., world evangelization. So after they knew him, John tells us, "Jesus therefore said to them again, Peace be unto you: As the Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them receive ye the Holy Spirit." (John 20:21, 22.) Turning to Luke we find the fact that Jesus' thought was world-wide in its sweep. Note these words, "Then opened he their mind, that they might understand the Scriptures; and he said unto them, Thus it is written, that Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." (Luke 24:44-48.)

The same line of thought might be carried through almost all the post-resurrection appearances of the Lord. You can readily follow them out for yourselves. We have cited enough for our purpose. This truth stands out with wonderful force, that Jesus meant, that the good news of the gospel should be told, and told, and told, until all heard it. It was not only for the disciples, it was not only for the Jews, but it was for the world.

Say, brother, who have you told? The trouble with the church is that she is self-centered. The trouble with the prayer-meeting is that the church is self-centered. The trouble with the individual experience of the great majority of our people is that they are self-centered. How do I know? Listen to their prayers; listen to their testimonies. Watch their lives for a little time! There are happy exceptions, but those ought not to be the exception. They ought to be the rule. That is the message of the gospel.
Oh for the outlook! It would bring a revival into many a dead church if they could but be gotten to look out. To pray for others, to work for the salvation of others.

It may almost seem sacrilegious to criticise some people's prayers. But it is a fact that they ought to be criticised. They ought to be torn to tatters. They must make God sick. They bring no results. They are stereotyped. They are cold. They are formal. They are narrow. In every prayer-meeting there are some people whose prayers you know before they begin. They have not asked God for a new thing for years. Recently I spoke in my prayer-meeting as strongly as I know how along this line. I tried to point out just what I am pointing out here in the plainest and yet kind terms and then followed the prayers and nearly every one was the same stereotyped form. I closed the meeting by pleading that they get an outlook to their prayers, that they pray for missions. Pray definitely for certain fields, pray for the unsaved of our city outside of our small congregation's limits.

Oh, that we caught the spirit of Jesus, that looks out to see a brother's need. That brother may be our neighbor next door, he may call himself a Christian or not, he may not want Jesus, but if he does not know Jesus as his personal Savior, he needs him and I ought to be concerned for his welfare.

It is not my business to create a standard to measure his religion by. The Lord will attend to that and I have only to bring before him the facts of the good news. These will talk: loudest if worked out in a concrete form in my life. Thus worked out my prayers for him will have power over his life. This is true of the brother next door, and it is true of the brother away off in heathen darkness, for, if my life is right with God I will in his behalf also have power in prayer, and my contributions to the work of missions will reach him in a tangible way, showing the consistency of my life. We may not know others here, but we may be surprised in heaven many times by having some angel introduce us to redeemed ones won to Christ through our prayers and our gifts.

"Go ye." "Go tell." That is the message. And surely salvation, if we are really saved, is a message good enough to be told. It ought not be hard to tell it. What we need is the outlook. Most of us have been self-centered so long we are only interested in our little patch and have gotten so near-sighted that we cannot work that. Oh brother, oh sister, may God give you the vision! May you hear those messages of the first resurrection day ring in your ears, for they are the same message to us to-day as they were to those few disciples on the first day of the new era.

Shamokin, Pa.

For the Evangelical Visitor.

The Cross.


Text: "And he bearing his cross went forth—where they crucified him." (Jno. 19:17, 18.)

The cross stands as an ensign of the Christian religion. I do not wish to treat the cross in a physical sense this morning, but speak of it allegorically.

In Theology. (1) The sufferings of Christ by crucifixion.

"That he might reconcile both to God in one body by the cross." (Eph. 2:15.)

(2) The doctrine of Christ's suffering and atonement.

"This was the purpose of the cross is to them that perish foolishness: but unto us that are saved it is the power of God." (1. Cor. 1:18.)

To take up the cross is to submit to troubles, rejections, and afflictions from love to Christ. Jesus said, "If any man will come after me, let him deny himself, and take up the cross, and follow me."

In our text we learn that Jesus Christ was crucified on the heavy cross that he bore. O, how cruel to crucify a person on the heavy cross he bears! Yet that is being done every day.

To Crucify. (1) In a literal sense means to fasten to a cross or gibbet by nailing the hands and feet. "But they cried: crucify him, crucify him." (Luke 23:21.)

(2) In scriptural teaching—to mortify, to destroy the power or ruling influence of—"They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.)

This test opens a wide field of truth which we would delight to consider, but for want of time, and because our meditations shall cover a different phase of crucifixion we must not tarry at this expression; but simply notice this—"They that are Christ's have crucified the flesh, etc.—not penitent sinners, but who? "They that are Christ's."

(3) To reject and despise—"They crucify to themselves the Son of God afresh." (Heb. 6:6.)

In this sense, with the "taking up of the cross"—our submission to troubles and afflictions from love to Christ—we will contemplate.

The Cross of Self-Sacrifice.

I have known good Christian people who have given money until they keenly felt it; time, they actually should have spent at home; talent, gratis, which might have brought in large revenues; deprivations, where they might have indulged in luxuries and comfort for the help and comfort of others, where the beneficiaries themselves with the bitterest ingratitude despised and rejected the benefactors, shamefully crucifying them on the heavy cross they bore. Just as the Jews crucified Christ.

Humility, a Cross of Crucifixion.

True humility is not popular in the world and never will be. Heart humility is a beautiful grace, but has its counteractive—pride, arrogancy, self-indulgence, etc. Humble in our manner of living, in conversation, in conduct, in apparel—many a dear saint has met tremendous opposition on this line and was despised and rejected by their dearest and nearest friends, even by so-called Christians, and were crucified on the cross of humility. Christ himself was disdained because of his humble birth, environments and friends. Have we been guilty of this painful sin—crucifying the dear children of God because of their holy non-conformity to the world?

We may look humble and yet be as proud as peacocks, but, nevertheless, if we have heart humility it must and will come to the surface so it can be seen.

Poverty, a Cross of Crucifixion.

Many a child of God is poor because he has followed the calling of his Lord—men that have business tact and talent and could have, under the most ordinary circumstances, accumulated great wealth; but because their leadings of the Spirit directed them into fields of spiritual labor whose very nature meant financial poverty, they remained poor in this world's goods, but rich toward God. And because of their poverty were looked upon as stupid, poor managers, having poor judgment—even called lazy; but they were exalted with all the glory, although their friends and relatives sneered at them, and saying, "If they
would do as we have done they might be in good financial circumstances; and thus they are actually crucified on the cross of poverty which they bear from love to Christ. O, for grace to understand each other's callings! Christ, himself, was rejected because of his poverty to make us rich.

The Cross of Wealth.

Some people that are poor constantly envy the rich and think they have no cross to bear. But that is a sad mistake. Great responsibilities associate themselves with riches, and should not be coveted. Comparatively few wealthy people meet their full obligations to God; and if they do they certainly will meet with keenest opposition. For a man in possession of much money, to keep it properly invested, or engage in legitimate business, giving of the proceeds and dividends as the Lord directs through his word and Spirit, is a great responsibility which comparatively few meet. And, yet, men who were, and are, true to their calling on this line, have been severely criticized because of their plain manner of living, and economy, being called misers, fools, unsound in mind, etc.—crucified on the very cross they bore, by their nearest relatives and friends, having given too much, or too little, or not to the proper cause or place as the judgment of the critic might run. May the Lord keep us from such cruelties.

Truth, a Cross of Crucifixion.

It is no small matter for a minister of the gospel to preach the whole truth to the people, especially when some dear friend is in the congregation who he knows is guilty. To tell the truth in the face of the strongest opposition and then stand by it. To denounced the popular sins of to-day requires more than ordinary courage—such as lodgery, divorce, card-playing, dancing, gambling, clubs, church matinees, etc.; and because a man does, he meets incessant counteraction, and is despised, rejected—crucified on the cross they bore, by their nearest relatives and friends, having given too much, or too little, or not to the proper cause or place as the judgment of the critic might run. May the Lord keep us from such cruelties.

Service, a Cross of Crucifixion.

Has it ever been your experience that after you had given the most devoted service with the purest motives, you were misinterpreted through the spirit of jealousy, envy, or hatred, and shamefully treated and spoken about?

I know a man in Illinois who made great sacrifices for poor, homeless children, by giving property, money, his

time, talent and prayers, and he and his dear wife met the fiercest opposition—being misrepresented and shamefully spoken about by the press, and so-called Christians even joined to down them and break up the work. But they stood true, and to-day the institution stands as a monument of God's glory. They were shamefully crucified on the cross so heavy to bear. Joan of Arc, the village girl, that actually through her leadership, delivered France from the cruel grip of England, was finally despised and rejected by the jealous-hearted officials, for her faithful service, and was put to death—crucified on the cross of service.

Faith, a Cross of Crucifixion.

People have been contradicted and opposed because they have believed the whole Book. Most people claim to believe a part of the Bible. Many professed Christians reject some of its doctrines and take a strong stand against them. The doctrine of holiness is very unpopular among the majority of church people; so also is divine healing, non-conformity to the world; and because some preach, or claim the experience, they are despised and rejected—nailied to the cross of "the faith." May there be great awakenings on the truth as it is in Christ Jesus, for it is hard to kick against the goads. Some really consecrated saints have had the confidence in God to follow the leadings of the Spirit on lines so contrary to human judgment that they were branded as inconsistent and foolish, nevertheless they were faithful, though despised and rejected, and finally had a glorious triumph.—"Faith is the victory!"

Patience as a Cross of Crucifixion.

Those who "let patience do its perfect work" are looked upon by some with disgust, and we hear remarks like this—"He is too easy;" "I would give him or them a piece of my mind;" "I don't believe in being run over;" "I'd bring him to time;" "People must have snap;" "I don't believe in being a dish-rag;" "I'd rather see people have some 'fire' in them, they will get along better;" "I don't see how Bro. A can stand such ridiculous imposition. Do you? I don't think he should. I am actually ashamed of him." But those who in patience possess their souls remain unmoved by the opposition and criticism, willing to be crucified on the cross they bear, and are exultant in this beautiful and much needed grace.

The preacher, the farmer, the merchant, the clerk, the school teacher, the agent, the elder, yea, all, need much patience. Have we ever helped to crucify one on that cross—"the trial of his patience?"

Affliction, a Cross of Crucifixion.

There has been many a saint who was severely afflicted with physical infirmities and sickness which every disqualified him to provide for himself or his family—possibly bed-ridden for many years. But because he was a devout and trusting child of the King, he bore it patiently without a murmur; however, not without cruel criticism. Some said, "I don't think he is as badly off as he pretends." Another said, "He don't look so bad and see how he eats." Another remarked, "Don't he make a lot of trouble, and what an expense he is to the church, it would be a blessing if he could die and go to heaven." Another said, "I wish he could die or get well." Another insinuated, "I can't believe that he is a Christian; if he were, God would heal him. Do you think the good Lord would allow a child of his suffer so long? If he were a saved man he could certainly have faith to heal him." Bro. B said, "Yes, a real, true child of God never gets sick." How cruel! How cruel we often are with those who suffer, not only with physical affliction of the body, but the loss of property, money, companions, children, etc.

Are we guilty of despising saints for these things and thus crucifying them on the heavy cross, they so patiently bear for Jesus' sake, trying to destroy their holy influences for God and heaven?

For the Evangelical Visitor.

Crumbs.

We may have the abiding presence of the Holy Spirit and yet not always in all things understand his voice.

As natural light gives strength and vigor to our body, so spiritual light, if received, imparts the same to our soul.

We learn more by letting God talk to us than if we do all the talking to him.

A religious sore is one of the most sensitive things a man or woman can have.

Of all enemies religious ones are some of the hardest to win.

We can argue away more grace in one hour than we can pray down in one month after arguing.

A wilderless Christian never feels like rejoicing while going through tribulation, but the Canaan, the wholly sanctified one, does.

Buffalo, N. Y. D. L. Gish.
To the readers of the Evangelical Visitor: This finds us located in eastern Colorado on a homestead, after being engaged about three years in active circuit work, which were years of much satisfaction and benefit to us; and we thank God for all the tryings, testings, and times of sacrifice that crossed our pathway. Yet we should not look at them as such. When we stop, for a moment and consider what our Savior endured and suffered, it ought to make us hide our faces in shame. God helps us to "endure hardness as a good soldier."

This is Sunday evening, and as I was reading in the Evangelical Visitor (the 24 number) I felt a desire to write something for the paper, knowing that some readers of this paper are personally acquainted with us. Somehow our hearts are touched and melted when we read of the testimonies and the life of sacrifice some are making to preach the gospel of Jesus Christ. A sacrificing life is what brings the victory, and deep joy to our hearts and lives. We feel as though we are, and have been, collaborators together in the vineyard of the Lord, and can report victory and the work of God, the presence of God does not merely save us to get us to the altar for the unsaved around us! God helps us to weep between the porch and the altar for the unsaved around us! God does not merely save us to get us to heaven, but he saves us to get other folks saved. We feel the need of having more of his melting love in our hearts and lives.

We are out here on the frontier: nothing but buffalo grass and little shacks and dug-outs scattered around, and very few people that know anything about Christ's power to save and cleanse. God lets us feel the value of souls to some extent and we are praying God to pour out his Spirit upon us here.

This finds us well, improving in health and saved and cleansed from all sin. Praise God forever. Pray for us. Your brother,

Holly, Colo.

Jesse Sheets

How to Study the Bible Understandingly.

When reading any portion, notice carefully:
1. Who speaks. It may be God, angel, Jesus, Holy Spirit, a good or wicked person or Satan.
2. To whom spoken; whether to God, Jesus, Holy Spirit, angels, the righteous, the wicked, the church, preachers, apostles, Jews, Gentiles or Satan.
3. When or under what dispensation spoken.
4. And in what age or for what purpose.
5. Of whom or what spoken. Also notice whether it be a promise or command, prophecy, prayer, exhortation, declaration, etc.—Selected by Elizabeth Cassel.

Suddenly—Quickly.

These two words stand in connection with the beginning of the church on earth and with the removal of the church from the earth. The church had a definite beginning, and it will have a definite end.

The beginning, or birthday, of the church was on the day of Pentecost. It was suddenly, instantaneously brought about by the coming of the Holy Spirit. "Suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled the house where they were sitting." (Acts 2:2.) Suddenly he came, and all the believers were baptized by the one Spirit into one body.

This was the birthday of the church. As suddenly as the church came into existence so suddenly will the true church, the body of Christ, composed of all saved persons, be removed from this earthly scene. The removal will take place when the Lord descends from heaven into the air; when he comes for his saints. This will be in a moment, in the twinkling of an eye. It is written: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I. Cor. 15:52, 53.) He himself has said in his last word: "Surely, I come quickly," this in a sense of speedily. Suddenly the long promised event will be reality; some day, who can tell how soon?

Before the Holy Spirit was poured out for the formation of the church the disciples were together praying and waiting for the promise of the Father. God grant that all those that love his appearing, who wait for his Son from heaven, no matter to what sect or party they have joined themselves, may come together, and losing sight of everything else, pray and wait together for his coming. "Even so, come Lord, Jesus."—Our Hope.—Selected by Wm. M. Asper.

What Is Spiritual Progress?

Are your spiritual experiences dearer and richer and sweeter to-day than they were one year ago? Did you say no? Then, beloved, do you mean that you have gone a whole year of the Christian life and yet have made no progress? If no advancement has been made in the last year, what of the coming year? Beware of a religion that makes no progress.—Sel.

Many people are like an egg—too full of self to hold anything else.
Lesson 7. February 16.—Jesus heals the Nobleman's son: John 4:38-54.

Text: The man believed the word that Jesus spake unto him, and he went his way. John 4:50.

The faith of the Heart Is better in part.

But the faith of the Hand Is the faith that will stand;
For the faith of the Heart Will do
Must include the first two.

Yesterday, showing that he must have returned in a somewhat leisurely manner. It is quite possible he devoted this journey on the same day after the seventh hour, one o'clock.

Peace, perfect peace, with loved ones far away.

In Jesus' keeping we are safe, and they.

The fever, quite prevalent in this hot, dusty climate of the Sea of Galilee. Josephus' physicians hurried him to the heights when he was badly injured by his horseman in a manner near Capernaum, not suffering to remain subject to the misma over night. Second miracle, the one at the Cana wedding.

Remarks.

1. We prove our faith by our works.
2. Let every teacher work for himself a satisfactory definition of a miracle.
3. The immediate fruits of the nobleman's faith were prodigious: Heart-ends, a restored son, and the grace of discipleship.
4. Faith is strengthened by the knowledge of what Jesus has done for others—of what Jesus did for the Samaritans or Cana, for instance.


Himself was a pool, which is called in Hebrew Bethesda. John 5:2.

It was Jesus, the man cheerfully tested. The Sabbath day controversy is on. Jesus meets the legalists repeatedly thereafter on the same issue.

Remarks.

1. Teachers, study the art of question.
2. Judge a man's works by the results rather than by the methods used.
4. Wouldn't thou be made whole?—not patched but made whole?
5. Jesus went about doing good. Are you?

January Credits.—Continued.

PUBLISHERS' NOTICE.

To SUBSCRIBERS—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
5. To the Poor—who are unable to pay, we send the paper free on the recommendation of their denominational minister or other individual.

To correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Mail, or Bank Draft, to B. F. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian currency is discounted with us.

HARRISBURG, Pa., Feb. 1, 1908.

OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the paper free on the recommendation of their denominational minister or other individual.

We are on the great ocean of time, and sometimes tossed by waves and winds; trials blow a dreadful hurricane, so that it almost drowns us in the midst of them. Sometimes the clouds hide the sun, and the shore cannot be seen for many days. But when we, in our distress, have our hope anchored in God's promises our vessel is held steady by the steady hand of the watchful Pilot. Sometimes there is a fearful tempest, and the soul is filled with fear. Hallelujah!

If we had not the Bible for our chart we would live an independent life as some others do. With this chart we can know the ocean of time. It points out all the dangers, such as rocks, whirlpools and premptuous quicksands; near them we do not choose to go for it is upheld by those that have made their own chart.

There is no searching of his understanding. Where does then the boasting of "European," "Indian," or "African" blood as a particular nation stand in the estimation of the Supreme Being? If of the "European" he live and move and have our being? They also testified against the use of tobacco, and have once for all given up it for the sake of Jesus.

There is no searching of his understanding.
and desires to preach him as long as he lives.

I am sorry to have to report that Bro. Sen is laid up with chicken-pox attended with high fever; and this right in the busy season. He is very weak, but we hope he will recover in his usual health and strength again. His, and Sister Sen's, baptism will take place after his recovery.

Yours in the love of Christ,
Amos L. Musser.
Address, No Seidler Bazar, Dikubasha P. O., Lucknow, India.

LOVEFEAST AT INTOKOZO, SOUTH AFRICA.

To the readers of the Visitor, Greeting:
"I will extol thee, my God, O King; and everlasting to labor for him. And so, once more, be our lives and given us health and strength that he has been encouraging our hearts all out of outdoor service, or else when we hold them though sometimes amid tests and difficulties the sins of the world. And we "can" say majesty, and of thy wondrous works."

In one meeting, earnestly prayed the Lord for strength to give up sin and evil habits, and sometimes when the sun shines quite bright the line extends from earth to heaven. This will make them soul-winners.

"Amen.
Pray for us, and them.
Your brother and sister in gospel bonds,
J. B. and Malinda Eyester.

The Spiritual Railway.
The line to heaven by Christ was made. With heavenly truth the rails are laid, From earth to heaven the line extends To life eternal, where it ends.

CHURCH.
We're going home, We're going home, We're going home to die no more. 'Tis to die no more; We're going home to die no more. Repentance, faith, and holiness, In first and second and third class, Repentance, faith; and holiness, You must the way to glory gain, Or you with Christ will never reign.

The Bible then is engineer. It points the way to heaven so clear, Through tunnels dark and dreary here, It does the way to glory seer.

God's love 's-the fire, his truth the steam Which drives the engine and the train; All you who would to glory ride Must come to Christ in him abide.

In first and second and third class, Repentance, faith; and holiness, You must the way to glory gain, Or you with Christ will never reign.

A Child's Letter.

Dear Saints: I am a little girl twelve years of age. I live with Mr. and Mrs. Wilson. My father is a sailor. My mother has been sick for fifteen months. Now I want to tell you about the letters we got this morning. We got eight of them. We opened them and saw the money orders for the wagon which to go to church and Sunday-school we were glad to receive, and thank you very much. Good-bye.

Marguerite Brooks.
Care Jabez Faith Orphanage.

EVANGELICAL VISITOR.

NAPPANEE, Ind.—On December 7, 1907, meetings were commenced at the United Brethren church, near Nappanee, Ind. The church is owned by the United Brethren, but has been abandoned by them, and has been leased by our people. Much good is being done, praise his name. The place is in a mission field and homes that have been in darkness because of sin have been made light through the sunshine of his love.

Bro. and Sr. Menagh came here on Dec. 2, accompanied by the power of the Holy Ghost, and the presence of Jehovah could be felt from the beginning of the meetings. Thirteen precious souls (13) were converted and conviction is still going on. On January 2, meetings were commenced at the Union Grove M. H., but were closed on January 7, on account of smallpox scare. We hope, however, D. V., to continue the meetings when Bro. Menagh returns from his labors in Ohio. May they be crowned with success is our prayer.

V. L. Stump.

Does Work Among the Heathen Pay?

An extract from a letter written by D. W. Zook to his father:
"You speak in your letter about our native work and the fruits of it. I wish you could see, and hear, and talk with the oldest boy (native). I went out touring for a few days last week and I was surprised to hear him, how he will withstand educated men with such arguments that they cannot gainsay. They ask some very perplexing questions but he has an answer for all, and he would walk back and forth among the crowd and preach with such unction; it made my heart leap within me. Do you know that a native man will listen to him sooner than to me? A shilbe (missionary) does not have as much influence amongst them as one of their own country. You would rather listen to one of your own country, than to some one else.

Lovingly, your son,
D. W. Zook.

A Child's Letter.

EVANGELICAL VISITOR.

February 1, 1908.
Copy of An Explanatory Letter.

The FOREIGN MISSIONARY BOARD, to the readers of Evangelical Visitor:

For the interest and satisfaction of the brotherhood at large, showing that we in no sense mean to neglect the Mission work of India; and also for the benefit of our dear mission workers in India, we publish this, our most recent letter to them.

UNITED STATES OF AMERICA
AND CANADA.
Amos L. Musser,
Lucknow, India.

Dear Brother and Co-laborer in Christ Jesus:

Your missive of November 7, 1907, was gladly and duly received.

Glad to learn that you are all well, and that the Lord is blessing your endeavors. May those dear souls who have recently renounced their false religions prove faithful in the Master's service and become a real help and encouragement to you and the work of the Lord.

We are in no wise indifferent to the work of India. We have always felt much concerned about it, but, with due respect to all concerned, have found some stubborn hindrances. However, we hope they all may in the near future be overcome.

The power of the Foreign Missionary Board is limited. There are things we have no authority to do, even if we desired. For instance, the Industrial School of which you speak, we, as a Board, have no right to establish such an institution: it is the work of General Conference. If General Conference would confer special authority on the Board for that special purpose then we might advance, providing the funds would justify the creation of such an institution. It not only means funds but also more workers with proper qualifications. We believe that your convictions are correct for the most efficient work, and hope your ideal may be reached ere long, but thus far we were unable to know how to effect its accomplishment.

You see, brother, we must exercise great care in order to retain the confidence and cooperation of the church at large. Even in the home-land there are many things we should have, to do the most effectual work, nevertheless we must content ourselves in using the means in hand. The land you have taken, no doubt can be successfully used as a Mission station until further developments.

When you speak of institutions to give the natives a "high education," you speak of something that we fail to have in our home-land. You certainly need such a school, and no doubt would be of advantage, but you could hardly expect the church to establish such an institution in India when she has no such institution in America. We say this with all due respect to your suggestions. We are glad to see you aggressive and hope you may realize your ideal in the near future. Africa is in need of a girls' school for the teaching, training and protection against illegitimate marriage of girl converts, and quite a fund has already been subscribed and created for such institution, but as yet the church has failed to advance with the project, because it not only requires means to establish such a school, but also funds to maintain it, and qualified workers to take charge of it.

What is true of the institution in Africa is also true of India. These things require time to materialize in the conviction of the brotherhood. We think and hope that as the work advances in good faith, these essential needs will be forthcoming.

A proper agitation of these needs in the columns of the church paper, avoiding reflection, would be a means of education on the line of actual needs in the work, and create public sentiment in the brotherhood.

Allow us to say, "Have good courage and continue in perseverance for we are with you." If your acreage is tillable and you think it profitable to farm it, we would advise you to do so, even though you would need to have some native help. In that way probably you could give employment to a few at least.

In answer to natives who desire to do mission work and are qualified: In Africa they have a special fund for the support of native workers and it has proven successful thus far. You might try the same method, making the appeal through the church organs. Of course, care should be exercised that such natives are worthy.

In reference to money sent for the church hymnal fund. Of the money received there is no stipulation attached to any of it that it cannot be used if the round notes are employed, but to about half of this money is attached the condition that it cannot be used if shaped notes are employed. So it would appear to me to be a difficult matter for the committee to get the money together for the shaped notes.

I regret that the note question should be the cause of delaying the issuing of the books. Of the money I received there is no stipulation attached to any of it that it cannot be used if the round notes are employed, but to about half of this money is attached the condition that it cannot be used if shaped notes are employed. So it would appear to me to be a difficult matter for the committee to get the money together for the shaped notes.

I sympathize with the committee, as they hardly know what to do. To issue the book in both kinds of notes would make the book too expensive, and not saleable.

However, I have nothing to do with the committee's work, only I, as well as others, would like to see a forward move, and to have it to go we should have $400 more for the fund. Perhaps there may still be some who can help to swell the amount. Remember the whole of the amount reported can give the natives a "high education," you speak of something that we fail to have in our home-land. You certainly need such a school, and no doubt would be of advantage, but you could hardly expect the church to establish such an institution in India when she has no such institution in America. We say this with all due respect to your suggestions. We are glad to see you aggressive and hope you may realize your ideal in the near future. Africa is in need of a girls' school for the teaching, training and protection against illegitimate marriage of girl converts, and quite a fund has already been subscribed and created for such institution, but as yet the church has failed to advance with the project, because it not only requires means to establish such a school, but also funds to maintain it, and qualified workers to take charge of it.

What is true of the institution in Africa is also true of India. These things require time to materialize in the conviction of the brotherhood. We think and hope that as the work advances in good faith, these essential needs will be forthcoming.

A proper agitation of these needs in the columns of the church paper, avoiding reflection, would be a means of education on the line of actual needs in the work, and create public sentiment in the brotherhood.

Allow us to say, "Have good courage and continue in perseverance for we are with you." If your acreage is tillable and you think it profitable to farm it, we would advise you to do so, even though you would need to have some native help. In that way probably you could give employment to a few at least.

In answer to natives who desire to do mission work and are qualified: In Africa they have a special fund for the support of native workers and it has proven successful thus far. You might try the same method, making the appeal through the church organs. Of course, care should be exercised that such natives are worthy.

In reference to money sent for the church hymnal fund. Of the money received there is no stipulation attached to any of it that it cannot be used if shaped notes are employed, but to about half of this money is attached the condition that it cannot be used if shaped notes are employed. So it would appear to me to be a difficult matter for the committee to get the money together for the shaped notes.

I regret that the note question should be the cause of delaying the issuing of the books. Of the money I received there is no stipulation attached to any of it that it cannot be used if the round notes are employed, but to about half of this money is attached the condition that it cannot be used if shaped notes are employed. So it would appear to me to be a difficult matter for the committee to get the money together for the shaped notes.

I sympathize with the committee, as they hardly know what to do. To issue the book in both kinds of notes would make the book too expensive, and not saleable.

However, I have nothing to do with the committee's work, only I, as well as others, would like to see a forward move, and to have it to go we should have $400 more for the fund. Perhaps there may still be some who can help to swell the amount. Remember the whole of the amount reported can
February 1, 1908.

An Open Letter to the Missionaries.

By the help of God I want to say a few words of encouragement to the dear missionaries. I well remember the time when our first missionaries gave their farewell talk at the Messiah Home in Harrisburg, Pa., how it came to me that I could help along, too, in praying for them, and it was at that time that the dear Lord was having me in a school of preparation to say yes, to his will, the whole will of God. Oh, I feel so thankful for it this morning.

When our dear child, Emma, had the call to go out into the field it was no struggle for us as parents, for in his great love and goodness he, the Lord, had prepared us for the same; and now we can consider ourselves favored of God that we have a share in the mission field.

How I used to take delight in helping to get fruit together to send out to the dear saints. In reading in our last Vis­tron directing where fruit intended to send with the outgoing mission­aries should be sent my first thought was, yes, but we have none to send. But I was glad when it flashed into my mind that our Eastern sisters, no doubt, have some, and, no doubt, they will scrimp through with less themselves in order to help along in this good work.

Last Fall in listening to Sister Agnes Glenn’s talk at Ramona in the Rosebank church, I decided to do more to help along in every way possible. She told us how much our prayers meant to them, more than we perhaps would think. She said while money was very much needed, yet our prayers meant more to them. Well, I resolved then and there that, by God’s help, I want to do more in every way. I can live cheaper, simpler in every way; and why should we not? for this is what they do out on the field.

I would far sooner be a missionary out in the field in one of the hardest places than to be in the home-land with all its comforts and money on interest, stock and farms, for the time may not be far distant that it will burn up, and it be too late to give out the light.

Let us ask God to awaken us to see our privilege in helping to swell the fund and encourage those who are out in every possible way. I can imagine how much happier those are who are giving out the light, and see souls ac­cept the light, than if they were in the home-land laying up treasures on earth, where moth corrupts, and where thieves break through and steal.

I am thinking after having such good meetings here and there, we will become so revived that the missionaries will find it out too.

I am so glad that I found out last Fall that we can, even with the small amount of fifty dollars, take a native through a Bible school in Japan, and fit him or her to preach the gospel to their own people. In this way we can have some one work while we are sleeping. Oh, be encour­aged thou who art out.

While I often feel like writing to the missionaries, I take this way to reach more and save time and money so as to do more, or rather, let God do more through us. Oh, I long to sink deeper, and still learn more of the deep things of God. I want to be hid away with Christ in God. I do enjoy reading the Vis­tron. At times I feel as though my little writing is of so little worth, but if we would all give way to that soon we would get no Vis­tron. We do need the prayers of God’s children.

Your sister, in his service,

MARY J. LONG.

Hillaboro, Kans.

Secret prayer brings open power.

An Impression.

Dear ones, last night while reading the Vis­tron a deep impression was made on my mind when I read the small notice concerning the notes that are to appear in our hymn books. Oh, it certainly made my heart ache as I lay awake in the still hours of the night, when none but God was near to speak. I promised the dear Lord I would do what he had for me to do. God helping me, without regard as to what men may think of me. Our good old hymns, (without the notes I mean) loving, all spiritual hymns, are so dear to our family, and we can sing them from the depth of our hearts, not knowing one note from another. I remember when quite young their was a dear old brother and sister at our house: we had singing and the brother said, he fears sometimes we have too much in the tune, and don’t think enough of the words. I have never forgotten his warning. May God help us to be satisfied with the old-time religion. God’s word teaches me we are to have all things common. I fear sometimes we are drifting with the tide, and, you know, none but dead fish drift with the tide. God helping me, I want to keep my eyes fixed singly on Jesus.

Yours, till Jesus comes,

E. N. Eberly.

New Providence, Lancaster county, Pa.

I praise God for a heavenly touch, a heavenly glimpse. My soul is full of glory. I read in God’s word, “The eternal God is the refuge, and underneath are the everlasting arms.” Quite a little while ago God gave me a bright experience; after sorrow, and trouble, and affliction, the heavy cloud is getting lighter. At a funeral the other day they sang, “Earth has no sorrow that heaven cannot heal.” It almost lifted me from my seat.

The Vis­tron was so full of good things. When I read Sister Hannah Baker’s letter, I said, “God bless all workers for God everywhere.” I was reminded of those dear orphan girls marching along last Spring singing so sweetly, some obeying God in their youth. I love to read the Vis­tron, but the forty-sixth Psalm is more beautiful. The river of God whereof the streams make glad. My soul is lost in wonder, love and praise. Truly God is good. Hearing of the loss, the great loss, of souls at Boyertown, I saw that the text of one of the funeral discourses was taken from Jer. 15:9, where Jeremiah complains of the bitter ruin of the people. Read the fifteenth chapter of Jeremiah for yourself. Let us watch and pray. Jesus is soon coming.

Amanda Snyder.

Personal religion is, after all, essentially communion with Christ. Without real and personal intercourse between the Lord and discip­les the latter can know nothing of the peace and joy which God bestows, or of the power in living that is the heritage of the Christian. Those who show most of the likeness of the Sav­ior in their character are those to whom he is a familiar friend.—Se­lected.

We speak of attending church as a duty. More deeply is it a privilege and a benefit. The union of the soul with its God is the meaning and pur­pose of religion. The church is a means to that end.—Rev. C. A. Mar­tin.

Not in careless pleasure, but in watchful love and trust of God, your Father, in faith­ful, fervent desire to be his child, is the secret of life’s vic­tory and of the overcoming of death by life.—Stopford A. Brooke.
EDITORIAL NOTES

A Yet More Sad Word.

On page two the sad news is given that Rhoda Zook Martin died in India. But as we go to press the yet more sad word comes that the husband, Josiah Martin, died even before the wife. The telegram failed to be received, and it remained for Sr. Martin’s letter, written immediately after her husband’s death, and before she was taken, to bear this additional word of sorrow. Smallpox took the husband on December 30, 1907, and it is probable the same dread disease took the wife also. A memorial service was announced to be held at Conoy M. H., Lancaster county, on Sunday morning, February 2. It was intended, for one, but out to be for the two.

Several articles that were intended by the writer for this issue came rather late when our space was already committed, so we have to fill up by the other issue. Bro. Long gives account of a location being selected for the Texas colony. The location is near the city of Victoria, about thirty miles from the coast. The country there is very beautiful and rich. The brethren Peter Fike and John Fike purchased some land there.

A letter from Sr. Elizabeth Engles, who is located now at the Mhsabazi Mission, dated December 26, 1907, gives account of a Christmas service. It will appear in our next.

We are not able to supply papers of the date of January 1 any more as our supply is exhausted.

Two things it does not pay to worry over—the thing we can help; and the thing we cannot help. Selected

Chicago Mission

Report for two months, from Nov. 15, 1907, to Jan. 15, 1908.

Balance on hand. $45.00

Donations Received.
In His Name, Pa., $1; T. Stoner, Phenix, Ariz., $1; W. C. Hensel, Newburg, Pa., $1; T. Eshelman, Sedgwick, Kans., $1; J. C. Knipp, Vinton, Ind., $1; John Eikes, Me., $1; S. B. Rains, $16.57; Bro. Hamil, Chicago, Ill.; H. Schneider, Carland, Mich., $5; Anna Martin, Morrisville, Ill., $1; Bro. Brunder, Mt. Morris, Ill., $1; Bro. Franklin, Upland, Cal., $1; Bro. West Milton, Ohio, $1; Bro. Pleasant Hill, Ohio, $1; J. H. Eyer, Lake Ann, Mich., $1; D. Book, Thomasville, Okla., $1; Mrs. Werner, Chicago, Ill.; Miss Bessie Weber, Harlan, Iowa, $5; Miss Marion, Chicago, $5; Mrs. Weary, Chicago, Ill.; Miss Shriver, Chicago, Ill.; Eastern District, Ill., $5; Mr. D. Gish, Buffalo, N. Y.; Mrs. Geo. Detwiler, Mechanicsburg, Ill.; Asa Kreider, Shannon, Ill., $4; Cora Rodman, Shannon, Ill., $3; Geo. Inman, Cleveland, Ohio, $1; Geo. G. Shrock, Chillicothe, Ill., $1; Mrs. L. Winger, Springvale, Pa., $1; Anna D. Martin, ill.; bread, butter, eggs, dried corn and poultry; Shanon, Ill., bbl. clothing, fruit, etc.; Workers of Pleasant Hill, Ohio, bbl. clothing.

Expenditures.
Groceries, $22.63; gas, $5.20; repairing, expressing, etc., $3.93. Total, $34.22.

MARRIAGES.

BOOKS—BRAND.—On January 9, 1908, Bro. Theron M. Brand, of Cleona, Pa., and Sr. Katie Brand, of Lebanon, Pa., were united in marriage by Elder Jacob Kreider, at the home of the bride’s parents.

GOOD—OBER.—Married, January 20, 1908, at the home of the bride’s parents, at Elizabeth town, Pa., Bro. Amos R. Good and Sister Emma Ober, of Middleton, Pa., Elder Aron Martin officiating.

OBITUARIES.

HAUN—Died, at Shellcreek, Ont., Jan. 16, 1908. Bro. Alexander Haunt, aged 77 years and 10 days. He was a member of the Brethren in Christ church and leaves a wife, three children, and grandchildren to mourn his departure. Funeral services were held at the U. B. church conducted by N. C. Michael, assisted by A. F. Stoltz.

ARNOLD.—The deceased, Mr. George Arnold, was born in Germany and finished his life upon this earth, December 11, 1907, at the age of 77 years and 2 months and 3 days. His wife, Sister Margaret Arnold preceded him to the spirit world November 8, 1906. He is survived by four daughters, Sisters Mary Arnold and Mrs. A. W. Bowman, of Sloan, N. Y., and Mrs. John and Mrs. Martin Miller, of Springville, Ont. The family have great comfort in knowing he lived a Christian life and believe he died a peaceful death. Funeral from his late home with Brother and Sister A. W. Bowman, at Sloan, N. Y., conducted by Rev. McIntire, of the Congregational church, assisted by Brother Whistler, of Buffalo Mission.

HAWBAKER.—Barbara Hoover, wife of Joseph Hawbaker, was born October 8, 1861, died at their home, near Lurgan, Franklin county, Pa., January 18, 1908, aged 47 years, 5 months and 8 days. She was a consistent member of the York Brethren church for many years. Her sickness which lasted only a few days, but accompanied with severe suffering, was asthma, ending in heart failure. We believe our loss is her eternal gain. There are four children who survive, and leave also seven sisters and one brother. Funeral took place January 20, at the home of Brother Christian Myers and others preached on the occasion. Text, Rev. 14:12,13. Interment was made in the Wingert grave-yard, near Pleasant Hill.

NEWCOMER.—Elizabeth Newcomer was born in Lancaster county, Pa., March 4, 1824, died at the Messiah Home, Harrisburg, Pa., December 28, 1907; aged 83 years, 9 months and 23 days. For thirty years her home was in Warrensburgh, Mo. Three years ago she became an inmate of the Messiah Home, where she died. She was an esteemed Christian, being a member of the German Baptist church. She suffered during the last few months of her life from heart trouble. A funeral service was held at the Home on December 31, in the evening, conducted by the home brethren. On the 1st the services were conducted by Rev. A. L. B. Martin, of the German Baptist church, and interment was made.

SWITZER.—Sr. Sarah Knoll Sweitzer was married to William Sweitzer, December 29, 1870. To this union were born three children, two sons and one daughter. One son dying in infancy, leaving two children, John and Mrs. C. L. Noll, of Dover, Ill. The last left died May 24, 1904; she then sent her home with her children to Dover, Ill. Sister Sweitzer was a faithful member of the Brethren in Christ church for many years. Funeral service, conducted by H. L. Trump, assisted by Rev. W. Anderson, was held at her old home. Interment in Dover cemetery. Text, I. Thess. 4:18.

BRENEMAN.—Abraham W. Breman, of Good Hope, Cumberland county, Pa., was born on June 25, 1850, died December 17, 1907, aged 57 years, 5 months and 23 days. Deceased was the only surviving son of the late deacon John Breman, of Cumberland county, his brother, Heisey W. Breman, late of Alllense, Kansas, having died a few years ago. He is survived by his wife, Sister Mammy M. Booser, who, with two children, a son and a daughter, and an only sister, Kate Davidson, of the Messiah Home, Harrisburg, Pa., survive. Deceased never made an open profession of faith in the Lord Jesus, although he, several times in his life, gave evidence of strong concern in that way. He bore an excellent character, and his life was upright in all its details. Funeral services were held at the Messiah Home, held at the Lutheran church at Enola, Pa., on December 21. Interment was made in adjoining cemetery.

KELL.—Bro. Jeremiah Kell was born Jan. 1, 1869, and died December 25, 1907, aged 38 years and 13 days. Bro. Kell spent the greater part of his life in Cumberland county, Pa., and died at Mechanicsburg. A number of years until a little over three years ago he and his wife became inmates of the Messiah Home, near Lurgan, Pa., where he died as stated above after a brief illness, of heart disease. The family have great comfort in knowing he lived a consistent Christian life, and believe he died a peaceful death. They together raised three girls, namely, S. Geo. Detwiler, assisted by Bro. S. R. Smith and Bro. Ino. B. Nelsiy.

SHROCK—Mrs. Elizabeth Shrock, nee Stutzman, was born April 1, 1835, died November 25, 1907, aged 72 years and 5 days. Grandma was confined to her room since the middle of the July. Her sickness was of long duration, not murmur, often expressing herself that she was looking forward for the time when she would be freed from her sufferings and join those loved ones that had gone before, her husband having died twelve years. During that time she has tried to live a consistent Christian life, always willing to help. When there was sickness, grandma was there. Oh, how we miss her! They together raised three girls, namely, Mrs. Geo. Detwiler and Mrs. Shiders and Mrs. Griter, of Smithville, Ohio. The grandchildren acting as pall-bearers, she was laid to rest at the Union church at Paradise, beside her husband. They are James, S. W. and D. Z. Yoder. Grandma is missed at home, at church, at prayer-meeting; but she is now in heaven, her long longed-for home, where, if we are true, those that are left, may again meet her.

"Lonely, the house, sad the house Since mother, dear, is gone; But, oh, a brighter home than ours, If heaven is a place of love."